

June 7, 1958

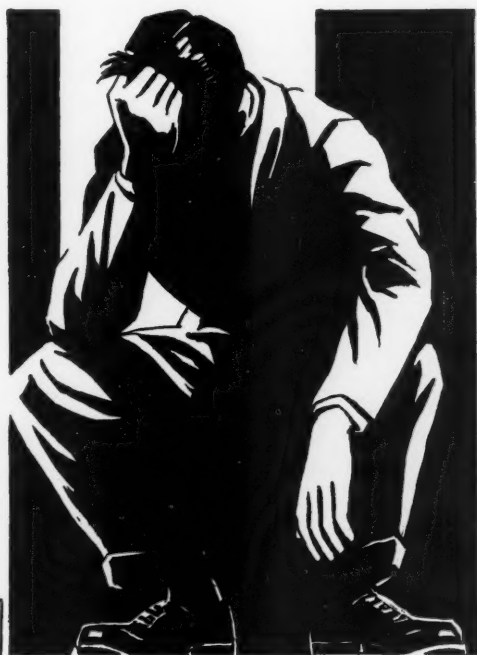
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by Gregory Zilboorg, M.D.

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by Roy J. Howard



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CATHOLIC MIND

In the May-June issue
of the Catholic Mind
you will find:

DOCUMENTATION:

Pope Pius XII on Woman and the Apostolate
"The Apostolic See does more than tolerate your
action. It enjoins you to exercise the apostolate . . ."

The Caribbean Hierarchy's Annual Statement on the new
Caribbean Federation

ALSO:

1. The second part of the correspondence between Archbishop O'Hara of Savannah and Rev. Dick Houston Hall, pastor of the First Baptist Church of Decatur, Georgia. Rev. Dick Hall asks fourteen key questions on points which bother him regarding the Catholic Church. Archbishop O'Hara presents a most gracious, full reply. (Both parts of the exchange are to appear in a pamphlet. Publication date to be announced.)

2. A give-and-take argument and discussion between Father Thurston N. Davis, S.J., and Donald McDonald, editor of the *Catholic Messenger*, on "The Catholic Press on Temporal Affairs."

3. A clear definition of terms involved in "Right-to-Work" laws.

Plus—a thoughtful treatment of a Catholic attitude toward UN, UNESCO, WHO, ECOSOC, etc.

and—a page from the diary of a priest in prison in Red China.

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CATHOLIC MIND

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America

National Catholic Weekly Review

Vol. XCIX No. 10

June 7, 1958

Whole Number 2559

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Correspondence

In Full Agreement

EDITOR: Your article "Colombia and U. S. 'Missionaries'" and the accompanying editorial in the Mar. 8 AMERICA underline the need for setting up the committee [to investigate whether there is a persecution of Protestants in Colombia] as proposed by Msgr. Ligutti. . . . We have no objection to such an investigation of the situation here and of specific facts. On the contrary, we have welcomed the proposal and are disposed to see it through.

Reflecting on recent events, we feel besides the results of Mr. Nixon's visit to certain Latin American countries ought to be examined in the light of this Protestant campaign of penetration. . . . This campaign does not promote cordial relations between our countries but embitters them. Now that as a result of his visit attempts are made to undo the harm and avoid future clashes, it is useful to point to this source of discord, which is a grave one indeed.

LUIS BERNAL ESCOBAR
Permanent Secretariat of
the Colombian Episcopate

Bogota, Colombia

[See our editorial, "The 'Missionary' Question," 5/31, pp. 279-280. Ed.]

Critics and Catholic Writers

EDITOR: I read with considerable interest Paul A. Doyle's article on "The Persecution of Evelyn Waugh" (AM. 5/3). The reason for my personal interest was that I have just finished a master's thesis, the hypothesis for which was nearly identical with that of Mr. Doyle's article.

I directed my research to two Catholic authors who, I suspected, were treated unfairly by the critics because of their faith: Graham Greene and Kathryn Hulme (*The Nun's Story*).

I have long felt that church-related colleges, Catholic and non-Catholic, do not provide students with opportunities to "see both sides." This is very obvious here in the San Antonio area. One non-Catholic church-related university has no Catholic periodicals to present Catholic viewpoints. This means that the students do not learn the facts about the Catholic Church.

Another of my findings, equally alarming, was the scarcity of Catholic critics who exert any influence on non-Catholic critics. AMERICA's Fr. Harold C. Gardiner provided the greatest number of critical reviews. Interestingly enough, he was most generous

and most understanding of the controversial aspects of novels like *The End of the Affair* and *The Nun's Story*.

We Catholics must get out of our comfortable libraries and read what others think of us. We are grossly misunderstood.

MARY E. DOYLE

San Antonio, Texas

Help for Exceptional Children

EDITOR: May the mother of a 27-year-old "exceptional child" thank Joseph A. Owens for his article in the April 26 AMERICA pointing up the religious needs and possibilities of exceptional children? We Catholic mothers who were not able to gain access to one of those choice Catholic centers of religious development mentioned by Mr. Owens have had to contend with a kind of "prohibition era" of religion for our afflicted little ones.

Fortunately, our handicapped Catholics seem to be welcome at the Benedictine

monastery near our home, whether a Mass is low, high or pontifical. In this atmosphere, where handicaps are not held against a person, he sometimes improves, or at least is able to use to better advantage the faculties he does have. My son, silent for so many years, has improved so much that it is now possible to think and act in terms of possible speech rehabilitation for him.

DOROTHY ABERNETHY

Subiaco, Ark.

EDITOR: Just a few words to express my appreciation for one of the best articles of the year. . . .

JANET SILBERNICK

St. Cloud, Minn.

EDITOR: Joseph A. Owens should be highly commended for his article "God's Exceptional Children."

It was uplifting for me to see that something was actually being done about the spiritual life of our mentally retarded children. Though at present there are only a few Catholic institutions for these "exceptional children," it is a start, and maybe others will benefit from their example.

(MISS) JACKIE SCHAEFER

St. Cloud, Minn.

August-September scramble for textbooks. Why not order now—immediate shipment, but delayed billing?

Let's keep the foreman and his men calm during the

There's no other therapy.

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Current Comment

End of Fourth Republic

As May drew to an end, the ominous French crisis went rapidly from stage to stage toward its climax. At 2 A.M. on May 27 Gen. Charles de Gaulle met with Premier Pierre Pflimlin a few miles east of Paris. Later that day, as a Communist strike call, issued to "all workers of all unions," was reported to have had uncertain results, General de Gaulle announced that he had started the "necessary regular procedure" leading to "a republican Government." Premier Pflimlin, his cabinet dissolving around him, asked for a vote of confidence in the Assembly early next morning and got it. But he rejected it because the count of 408-165 fell short of a constitutional majority if Communist votes were discounted. He then offered his resignation.

When Corsica joined Algeria in rebellion against the Paris Government on May 24, the die had been cast. Subtle rationalizations, intended to show that some thin line of authority still ran from Paris to Algiers, fell apart. The Premier soon conceded that the Government must now brace itself to withstand disorders on the mainland. Then came the meeting with de Gaulle, the rejected vote of confidence, the resignation.

The General has the almost universal support of the French Army. The Navy can also be counted on to rally behind him. If the tragically divided National Assembly stubbornly refuses to vote de Gaulle into power, disorder will sweep over France. Very soon—out of that disorder—General de Gaulle will emerge to lead France. Our guess: no effective Communist resistance, and no civil war.

... and a Reason for It

One not insignificant clue to France's predicament has been overlooked by the commentators in this country. This is the paradoxical fate of the European Convention on Human Rights. The convention was completed by the Council of Europe in 1952. France, the land of the "Rights of Man," is the only one of the original 15 signatories which has failed to ratify. The stumbling block:

Article 11, which deals with religious education.

The UN Human Rights Declaration of 1948 contains a clause on the "prior rights" of parents in the matter of education. The Council of Europe's convention spells this out in more detail. It affirms the obligation of the state to respect the rights of parents to provide for their children an education "conformable to their religious and philosophical convictions." This clause is too much for the French anticlericals. Communists, Socialists and Radical Socialists, though divided on almost everything else, have combined in the Assembly's Foreign Affairs Committee to stall ratification.

Thus, as France stumbles to the precipice of anarchy, bigotry pushes from behind. The anticlericals are not moved by genuine concern for democratic liberty. Their intransigence has a quite different source. As the May 9 *France Catholique* puts it, quoting a Swiss newspaper approvingly, "The reform of the Constitution, so often promised but never seriously undertaken, seems to them less urgent than the need to proclaim the atheism of the state." Anticlerical fanaticism has a lot to do with France's plight today.

Italians to the Polls

In the excitement over France, a development of immense importance was all but buried under the headlines from Paris, Algeria and Corsica. This was the counting of the votes in the May 25-26 general elections in Italy, key defense partner of the United States in the central Mediterranean.

A record 93.77 per cent of Italy's 32.5 million voters turned out to pick 246 Senators and 596 members of the lower chamber from the huge listings of candidates from ten major parties. This is the third time since World War II that Italy has elected a Parliament. Other elections were held in 1948 and 1953.

Early reports seemed to indicate that the pro-Western Center parties would emerge without the majority they need

to keep their present controlling voice in Parliament. Then came the shift as votes rolled in from rural areas where the Christian Democrats are strong. On May 28 it was learned the CDs had polled 42.2 per cent of the vote, two percentage points better than they did in 1953. Though the left-wing Socialists of Pietro Nenni also gained ground, the right-wing Monarchists and neo-Fascists lost heavily to the Christian Democrats. Final results: 273 CD seats in the Chamber of Deputies (an increase of 12) and 122 seats in the Senate. The Center (CD and their allies) holds a 20-seat majority in the Senate, a 52-seat majority in the Chamber. The elections were a victory for the West.

Argentine Birthday

The new Catholic University of Córdoba, Argentina, has just published a heartening report on its first year of existence. It began its life last year as a "pro-university," since only state institutions are permitted by law to grant degrees. However, now that President Arturo Frondizi has promised to let free universities grant degrees, the name "pro-university" has been abandoned. How successful this new center of learning has been in its first year appears from the *Memoria* it issued for the re-opening of classes on April 9.

According to that report, 268 students, including 29 from other Latin American lands and from Europe, were enrolled last year. The corps of 70 professors, all serving without pay, taught 1,700 classes in four faculties (medicine, 35 students; law, 8; philosophy, 10; engineering, 9) and in the crowded extension courses. A library of 7,000 carefully selected books was assembled. At the beginning of this year the professors in the faculty of medicine were incorporated as staff members of a modern hospital nearby, which will offer practical training to the medical students.

The new university has many problems but seems already to be solving them. To meet the costs of construction and equipment, 2,300 of the hoped-for 10,000 contributors have been found. Next January, the Rector, Rev. Jorge A. Camargo, S.J., will come to the United States for a two-month visit to observe our colleges and universities.

The first Argentine university was

founded by Jesuits at Córdoba in 1622. To these successors to that tradition, North American Catholics extend warm best wishes.

Lebanon Goes to the UN

When Lebanon decided to bring its case against the United Arab Republic to the UN Security Council, it made an unprecedented move. It was the first time an Arab nation rose publicly to accuse another of being a "threat to international peace and security."

Lebanon had a compelling bill of particulars to present to the Security Council. As it faced its third week of insurrection (AM. 5/31, p. 280), the beleaguered Beirut Government charged Gamal Abdul Nasser's United Arab Republic with "massive interference" in Lebanon's internal affairs. It pointed to infiltration across the Syrian border and the arming of Lebanese insurgents by Cairo and Damascus. The United Arab Republic's violent press and radio campaign, designed to foment strikes and anti-Government demonstrations, has lent credence to Lebanese charges.

Yet these charges against the United Arab Republic, true as they might be, do not tell the whole story of the turmoil in Lebanon. There is deep political cleavage in the country. Those who oppose the regime are not all Nasserist or Communist in their persuasion. While UN exposure of the Egyptian leader's tactics will be helpful to the other pro-Western nations of the Middle East, it may not prove to be an automatic solution to Lebanon's problem. The best hope for peace seems to lie in President Camille Chamoun's willingness to step down from office when, according to the Constitution, his six-year term expires in September.

Poland's Village Priest

The country pastor is an important man in the predominantly agricultural regions of Central Europe. In countries such as Poland where priest and people are knit in bonds of close attachment, his influence can be well-nigh decisive. Right now, the Polish Communists are revealing that the village priest is very much a thorn in their side. They accuse him of "meddling in politics."

Among other forms of "interference" they adduce the fact that the priests have led demonstrations against the burial of notorious Reds in consecrated ground.

The outbursts against the village priest may be linked with a debate that has been going on in Polish Communist circles. It concerns the best strategy for eliminating religious belief in the nation. Is it better to let religion die of itself, by studied indifference on the part of the Government? Or should one hasten the process by more direct action? For the past few years the "toleration" school of thought has prevailed. Such men as Education Minister Wladislaw Bienkowski, for instance, have argued that religion is doomed anyway. He objected that militant godless campaigns only backfire.

But the May 4 *Trybuna Ludu*, main Communist daily of Warsaw, came out in criticism against this attitude. It said that indifferentism toward religion is not sufficient. In some fields, such as "morality or education," a more active atheistic effort is necessary. The Polish Catholic news service *Inter-Catholic* predicts that the professional atheists will follow the hint of *Trybuna Ludu*. In that "new course" the first target is bound to be the village priest.

World Book Translations

The ninth edition of Unesco's *Index Translationum* has just appeared. This is a listing of books that have been translated in all countries from which statistics are available. This ninth edition records the publication of 27,617 translations in 52 countries during 1956. About every language under the sun is represented from Abkhaz to Zulu.

Soviet Russia would seem to have some literary Sputniks, too. It led in the number of books translated (4,648), but much of this output is accounted for by the variety of languages within the USSR. Germany published 2,152 translations; Italy, 1,428; France, 1,399; Czechoslovakia, 1,386; Turkey, 1,365; Japan, 1,336 and Israel, 1,162. Translations in the United States numbered 764 and in the United Kingdom, 500.

The most widely translated author in 1956 was Lenin: 331 translations, of which 257 were for use within the USSR. Then came Jules Verne (science

fiction was casting a long shadow even before the Sputniks) with 143, Tolstoy with 134 and Maxim Gorki with 107. Fifth most prolifically translated author—would you believe it?—was none other than our inimitable Mickey Spillane. He was accorded 104 translations, no less than 89 of them being published in Turkey.

There's nothing, of course, to prevent the Turks or anybody else from translating Mickey. But if they do so under the impression that they are getting a true picture of life and morals in the United States, Mickey and his counterparts (and their publishers) would do well to ask themselves whether someone is not doing a positive disservice to his country.

John Henry Newman

Word reached us just after Pentecost that the cause of beatification of Cardinal Newman has been officially introduced in Rome. Most Rev. Francis J. Grimshaw, Archbishop of Birmingham, has appointed as vice-postulator of the cause Msgr. H. Francis Davis, professor of theology at Oscott Seminary, Birmingham.

The introduction of Cardinal Newman's cause will answer the desires of great numbers of Catholics, not only in England and in this country, but in Ireland, France, Belgium, Germany and elsewhere. An article in our issue of Nov. 22, 1941 asking for the canonization of Newman resulted in a high tide of enthusiastic letters that lasted for weeks.

AMERICA will shortly bring its readers an article on Newman by Rev. Vincent Blehl, S. J., who is working at the Birmingham Oratory on the Cardinal's letters.

Great Books for Moppets?

When the Great Books discussion program was launched on a nation-wide basis in the late 'forties, its main advocates, Mortimer Adler and Robert M. Hutchins, had most sanguine hopes that perhaps as many as a million U. S. citizens would take to the idea. At least that many Americans were *capable* of following the Great Books. Would they not therefore be eager to do so in the

interests of more intelligent and articulate citizenship?

Things have not worked out quite that way. GB discussion groups are functioning all over the country, but there has not been any vast stampede thundering across the U. S. scene to lap up culture. In this context, a movement now begun in Louisville in the Blue Grass State takes on an intriguing interest. Msgr. Felix N. Pitt, secretary of the city's Catholic School Board, was of the

bold opinion that even children in elementary schools could get interested in great books discussions—if the books were properly geared to their level. He asked John Ford, a professor of philosophy at Bellarmine College, to lead the discussions—and the program began.

A selected group of youngsters has been meeting for a year now, and with such promise that this month the project was awarded a Ford Foundation grant to expand to 20 groups of 20 members

each. We congratulate Msgr. Pitt and Mr. Ford on a fresh educational vision that will bear great fruit in challenging the intellectually gifted child and laying a foundation for a liberal education in college.

It's not surprising that this original project came out of Louisville. That lovely city, with its splendid library, its museum, its cordon of colleges, is fast becoming a leading cultural center in the South.

Catholic Press in the "Old Dominion"

YOU TAKE a long step when you go the 105 miles from Washington to gracious Richmond, Va., where, May 20-23, the Catholic Press Association held its 48th annual convention. As you ride along Route One toward Richmond and see that even the motels have ante-bellum columns, you know you are in the South. And when they play "Dixie," suh, you stand up—for spoon bread, States' rights and the old heroes whose equestrian statues make Monument Avenue in Richmond one of the most impressive streets in the world. I write this, emboldened by the fact that two great-grandparents met and married in Virginia before J. E. B. Stuart heard of Gettysburg.

Richmond never before saw so many Roman collars at one time. Each morning in the roof garden of the John Marshall Hotel, from dawn until eight o'clock, there were forty Masses every half-hour. Then the day's activities began: a memorable address ("It is not sufficient for the Catholic editor to be 'anti-this' or 'anti-that.' We must be pro-charity, pro-peace, pro-justice.") by the CPA honorary president, Most Rev. Albert R. Zuroweste, Bishop of Belleville, Ill.; Father Gustave Weigel, S. J., professor of ecclesiology at Woodstock College, Woodstock, Md., on diminishing tensions between Catholics and Protestants; Maryknoll's Father John J. Considine on the Church and the world's trouble spots; and a whole morning of discussion of the Church, the press and temporal affairs by Most Rev. Philip M. Hannan, Auxiliary Bishop of Washington, Msgr. Francis J. Lally, editor of the *Boston Pilot*, and Rev. Raymond Bosler, editor of the *Indiana Catholic and Record*. The people of Richmond had just lost by death their beloved bishop, Most Rev. Peter L. Ireton. We were welcomed by the administrator of the diocese, Most Rev. Joseph H. Hodges, widely known for his effective and unflagging interest in the cause of interracial justice.

There are Negro students in the Catholic high schools of the Richmond diocese. Elsewhere in

Virginia, of course, segregation is the universal order of the day. As one by one the doors of Federal law close on Virginia, a single desperate step appears to remain—closing the State's public schools as a final act of protest against the Supreme Court. Richmond's newspapers bear eloquent evidence of the struggle which, under the quiet surface of Virginia life, is tearing its people to pieces. A letter to the *Richmond News Leader* for May 21 is from Mississippi: "Tighten your belts up there," it tells Virginians. "Instead of being just another State in this Union, become a state of mind." Another letter in the same issue welcomes the closing of the public schools. The new "private" schools, it asserts, will teach "lessons free from anti-Virginian and anti-American bias."

But another letter-writer, in the May 24 *Richmond Times-Dispatch*, calls Virginia's "massive resistance" to the Supreme Court decision "the ultimate in massive foolishness." Referring to the threatened closing of the public schools, it says: "The forces of pride and prejudice have brought us to the brink of cultural disaster." The schools of this State, the letter goes on to say, rank 39th in the nation. Shall we now deprive our children of the little they have?

In Washington, looking out of his big round memorial and across the busy city at the dome of the Federal Capitol, stands Thomas Jefferson. Just behind him on Virginia soil at least ten communities say they are ready to obey the law of the land. But will they be permitted to do so? Will the "Mother of Presidents" yield? Evidently the members of the Catholic Press Association hoped so. A formal resolution of their convention pledged CPA editors and writers to work on for "the elimination of unjust discriminations based on ethnic, religious or racial considerations." "Such discriminations," the resolution read, "are in violation of Christ's teachings and of our Declaration of Independence and Constitution"—all dear to the State whose motto is *Sic Semper Tyrannis*.

THURSTON N. DAVIS

Washington Front

What's the Matter with France?

PEOPLE IN THIS COUNTRY seem to be feeling pretty smug about the troubles France is having both at home and in Algeria, as if these proved some kind of moral superiority on our part. The French are accused of instability and fickleness. I offer a minority opinion. I think political scientists will for the most part agree that it is not fickleness that troubles France but stubbornness in holding on to an unworkable political regime. A bit of history may provide the clue to this.

In 1945, France adopted a new electoral reform. By this, a form of proportional representation was set up, by which parties receive seats in the National Assembly according to the number of votes polled for them. The aim of this was professedly to keep any party from an overwhelming majority and to allow each shade of opinion to be represented. In practice, it encourages a large number of relatively small parties, government by coalitions and constantly shifting majorities.

In the fall of 1946, I was in Paris when the French were voting for a new Constitution, in place of a workable one rejected earlier in the year. This one, the present, was adopted. In theory, it is a "parliamentary" regime, but a very different one from its so-called model in Britain, where the Prime Minister with his Cabinet really governs. In France, there is no real executive, for

the Premier at every step is at the mercy of an adverse snap majority. The Assembly is not dissolved, however, at the fall of a Government, as in Britain; there is a "crisis," of which there have been 25 since 1946. If the President calls for new elections, as he can, the President of the Assembly becomes Premier, with no executive power.

At the referendum which I witnessed in 1946, Paris and France to the south were in a mixed state of apathy and confusion, as the final figures showed: 9 million for, 8 million against, 8 million abstaining. So this is a minority regime.

Again, in the summer of 1947, I witnessed the election campaign in Paris and elsewhere. Again, apathy and confusion, but the Rally of the French People (RPF), which General de Gaulle had organized from his country retreat, mustered 126 seats. This "party," however, which de Gaulle refused to call a party, but only a "movement," gradually splintered, and a small remnant is left, headed by Jacques Soustelle, now in open rebellion in Algeria. In fact, most of France's many parties, except the Communists, are splinters from others. To these, proportional representation is a blessing, as it allows some of their candidates to be elected to the Assembly. The result has been a dreary succession of discredited politicians in one Cabinet after another.

It is clear, then, to most observers on the scene that the culprit is not the French people, but the unworkable 1946 regime to which it has stubbornly clung, maybe for too long.

WILFRID PARSONS

Underscorings

FORDHAM UNIVERSITY'S Institute of Mission Studies offers graduate and undergraduate courses in its summer session, July 7-Aug. 14. Courses include mission theory, area studies, anthropology, linguistics, practical mission problems, use of radio, etc.

►HOME ECONOMISTS are invited to the 11th annual conference of the National Catholic Council on Home Economics, June 22-23 at the Warwick Hotel, Philadelphia. The theme is "The Catholic Family in the Modern World." Details from Sister Mary Philippa, I.H.M., Hallihan High School, 19th and Wood Sts., Philadelphia 3, Pa.

►CATHOLIC NEGRO BISHOPS, a brochure by Rev. Carlos A. Lewis, S.V.D., gives brief biographical sketches of 27 Negro bishops: 23 living, 4 de-

ceased. It includes a table of statistics on the territories ruled by Negro bishops (Divine Word Publications, Bay St. Louis, Miss., 64p. \$1).

►A PAMPHLET, *What's Wrong with Right-to-Work Laws*, by William J. Smith, S.J., director of St. Peter's Institute of Industrial Relations, Jersey City, N. J., has just been published by the National Council for Industrial Peace, 1426 G St., N. W., Wash., D. C. (24p.; one copy gratis; 10 for \$1; 100 for \$9; 1,000 for \$85).

►FRIENDSHIP HOUSE, CHICAGO, is offering a summer study week on interracial justice, Aug. 22-28. It is "not planned for human-relations experts, but for 'ordinary' people." The session will open with a week-end at Childerly Farm, near Chicago, and continue at

Friendship House. Fee (includes room and board) for entire week, \$35; for week-end only, \$15. For details and special rates write Betty Plank, Friendship House, 4233 So. Indiana Ave., Chicago 15, Ill.

►NAZARETH COLLEGE, Louisville, Ky., will hold a workshop in Economic Understanding, June 23-Aug. 2. Registration June 7.

►ST. JOSEPH'S COLLEGE, Philadelphia, will sponsor a Study Week on the Lay Apostolate, Aug. 17-23. Intellectual activity in the Church, from academic scholarship to TV and reading in the home, will be discussed by more than 20 lecturers. Among the speakers will be Rev. John L. Thomas, S.J., of St. Louis University, John J. Kane of the University of Notre Dame, and Barry Ulanov of Barnard College, New York City. For details write Rev. Joseph F. Erhart, S.J., St. Joseph's College, 54th and City Line, Philadelphia 31. C. K.

Editorials

Death of a Great Churchman

CUT OFF from this life on the threshold of the most important task ever confided to an American-born priest, Samuel Cardinal Stritch left to the Church in America a precious heritage that cannot be overestimated. The example of his resignation to the will of God, no less than his loyal and unhesitating response to the call of the Vicar of Christ, would be an indelible memory, even if his death had not been preceded by 18 fruitful years as the devoted shepherd of the largest archdiocese in the United States.

Cardinal Stritch's elevation to the see of Chicago in 1940 followed a rapid rise in the service of the Church. His talents, which were of the administrative and intellectual as well as of the personal order, produced results that may be measured by the high respect he enjoyed, not only among Catholics, but also among his fellow Americans of all denominations. In the teeming and active Midwest metropolis he was a sage and approachable pastor of souls. In a period of far-reaching postwar transformations he provided sound leadership. His interest in the Christian family, in youth and in higher education—we might mention his special concern for medical education—as well as his alertness to such social problems as urban renewal, served to create a sound foundation for the religious life of the faithful of Chicago for decades to come.

Others can describe with more authority what Cardinal Stritch meant to Chicago. AMERICA knew him particularly for what he stood for on the national scene. Despite his administrative concerns, his mind was always open to the great problems that transcend diocesan boundaries. He early encouraged Catholic interest in international affairs. He was chairman of the special NCWC Committee to Promote the Pope's

Peace Plan. Both as chairman of this body and in other ways he promoted deeper Catholic appreciation of our international duties and opportunities. On the national question of race relations, this son of Tennessee spoke for the better elements of his native South by his constructive and positive approach to a vexing issue. Basically an intellectual himself, he was one who appreciated the importance of attaching a high value to Catholic scholarship. In one of his last talks in this country he said: "We must fight a certain anti-intellectualism, which has crippled and maimed so many of our youths."

As the Cardinal's influence was not limited to Chicago, neither was it limited to the United States. His appointment to head the Congregation of the Propaganda was a recognition, not only of America's maturity, but also, despite his modest professions, of his personal qualifications for the task of directing the Church's world-wide missionary effort. The final illness that came with his very arrival in the Eternal City won him further admiration for his patient resignation.

Cardinal Stritch was destined never to take over actual administration of the Propaganda. Yet he was, in his last weeks, truly a missionary. As a contemporary with him in the College of Cardinals has put it, in even so short a time he proved himself a model missionary. So spoke Cardinal Spellman, who, at a departure ceremony for Jesuit missionaries, said of him: "He left his native land which he loved so loyally, he left his friends, his family, his way of life, to answer the call of the Church." He had much to leave. But he left it all, at the age of 70, without hesitation or regrets. We can be confident he went forth from this world with the same serenity of mind and the same union with God's will.

The Maritains Honored

ON JUNE 10, when Boston College at its annual university commencement does public honor to Prof. Jacques Maritain and to his beloved and scholarly wife, Raissa, all of Catholic America will join in paying them deserved tribute. Boston College has made an inspired choice of this gracious Christian couple for the accolade of two honorary degrees of doctor of laws. By this selection the university honors their profound Catholic faith, their untiring scholarship, their exemplary love for one another, their steadfast charity toward all the world. Indeed, Boston College honors itself by what will undoubtedly be judged to have been a most timely and appropriate act of academic statesmanship.

Mr. Maritain, professor emeritus of Princeton University, has just passed his 75th year. Raissa Maritain, one year his junior, came to France from Russia at the age of ten, and later studied at the Sorbonne, where she met her future husband. Young Jacques and Raissa were married in 1904. For more than half a century they have been joined in a unique apostolate of love and scholarship. The history of the life of the Church in this century will doubtless tell the story of this couple and of the wide range of their influence on our times.

As a specialist for many years in the philosophical system of St. Thomas Aquinas, Jacques Maritain has written and lectured with such insight and scholarship

that his name—together with that of Etienne Gilson—has become almost interchangeable with that of the entire renaissance of Thomistic studies in the recent modern period. Deeply respected everywhere, not only for his books and other writings, but for the position he held as France's postwar Ambassador to the Holy See, Professor Maritain has won the love and veneration of practically everybody. The editors of this Review are proud to have had some little part in this universal acclaim by their association with the choice of Jacques Maritain as the first recipient of the annual Campion Award of the Catholic Book Club in May, 1955.

The quality which has always seemed to loom up above all others in the person of Jacques Maritain is his unfailing charity. In his books, his public addresses, even his momentary meetings with strangers, love is an integral part of the man. Christian charity has also been the abiding character of Mr. Maritain in his dealings with those with whom he has necessarily had to engage in philosophical controversy. "The conviction each of us has, rightly or wrongly, regarding the limitations, deficiencies, errors of others does not prevent friendship

between minds," he wrote only recently. In such a "fraternal dialog," he continued,

there must be a kind of forgiveness and remission, not with regard to ideas—ideas deserve no forgiveness if they are false—but with regard to the condition of him who travels the road at our side.

As believers in God, we know that all men are to be judged. But no one of us is God, able to pass final judgment. We can judge ideas, truths, errors; we discern good and bad actions; we can descry character, temperament and something of a man's inner disposition. But, as Professor Maritain put it, we are forbidden "to judge the innermost heart, that inaccessible center where the person day after day weaves his own fate and ties the bonds binding him to God." On that level we refrain from judgment; we simply trust in God.

Professor Maritain has walked this Christian road of charity and human fellowship for many a mile and many a year. Today, with his wife beside him, he is drawing toward the place where that road bends off into eternity. Together with all his other friends, we are proud to walk these last miles with him.

We Place Our Trust in Thee

THE POLITICAL STORMS now agitating a dozen countries on three continents could not have been explicitly foreseen last fall when, as is the practice, the Apostleship of Prayer drew up its list of monthly intentions for 1958. Each month one special intention is recommended to the prayers of the associates of this voluntary group which numbers millions of members throughout the world. In any event, the intention proposed for this month, "That in the turmoil of our day men may put their hope in the Heart of Jesus," has a striking appropriateness for June, 1958.

The Apostleship invites us to reflect during this month and, for that matter, during any troubled period, upon mankind's great symbol of hope—the Heart of Christ. Violence and threats, ultimatums and reprisals multiply in many places, but the France of the tottering Fourth Republic is the present cause of gravest concern. Here all the ingredients are assembled which could set off a chain reaction resulting in global disaster.

The eldest daughter of the Church has often been the focal point of world events. In the 17th century the world's eyes were on a France beset with problems of a different kind. During the last decades of that century, the nation of Louis XIV—*le roi soleil*—dazzled an envious world with the splendor of its opulent court and showed how men who forget God quickly become slaves to worldly gain and frivolous pleasure. Moreover, French Jansenism, with its twisted ideas of God and His plan of salvation, was taking from men the sense of God's nearness.

Such were some of the conditions when, on December 27, 1673, Christ appeared to a cloistered Visitation nun in the town of Paray-le-Monial, an inconspicuous dot on the map of central France. This was the first of

70 apparitions during a 17-year period to St. Margaret Mary Alacoque. The burden of the message in these private revelations was that men should rekindle their dedication to the Incarnate God. Christ asked that men offer their love in order to make reparation for the crimes and blasphemies of God's enemies and for the coldness and indifference of those who bear His name, Christian, but live their lives as if He did not exist. Christ asked that men honor Him under the symbol of His Sacred Heart, which has "so loved men that it has spared nothing, has even poured itself out" to give them proof of His love. He begged that men might show their love by placing confidence in Him.

Every age needs to remind itself that God has dwelt, and still dwells among us, but Christ's plea for confidence should ring with a rich resonance in the mid-20th century, when every man-contrived support we have constructed to preserve peace and right order in the world has disappointed us. As a beacon of clear light in the unsteady twilight, the Sacred Heart points to the basis of our faith—our union with the Godhead through the incarnation of the divine Word.

Prayerful pondering of the prodigal outpouring of God's love for man through the pierced Heart of Christ will strengthen the faith and love out of which confidence is born. Great as is the power of evil, greater is that of good; formidable as is the strength of hate, love is always its ultimate master. Divine love brought man into this world. Divine love redeemed him when he fell from grace. The divine love of the Sacred Heart will continue to brood lovingly over man as he pursues his wilful way through history. During June, let the prayer of confidence be often on our lips: *Sacred Heart of Jesus, we place our trust in Thee!*

Psychiatry's Moral Sphere

Gregory Zilboorg, M.D.

ON APRIL 10, 1958 Pope Pius XII received in audience the members of the 13th International Congress of Applied Psychology. On that occasion he delivered to the gathering a discourse on certain aspects of modern psychology—the third discourse the Holy Father has delivered since 1953 on what the *Osservatore Romano* called “this delicate and important philosophic discipline.” Henri Piéron, professor emeritus of psychology in the Collège de France, expressed the warm gratitude of the congress for the reception with which the Holy Father had honored it, and especially for the moral direction he offered in his discourse.

At the congress and at the papal audience were representatives from all corners of the world; there were Catholics and non-Catholics, and not a few positivists and materialists. The president of the congress was Leandro Canestrelli, director of the Psychological Institute of the University of Rome. It is noteworthy that the Pope referred to this eminent Catholic scholar in his discourse and called attention to Canestrelli's book (published in Italian in 1955), *Liberty and Responsibility in Psychological Research*—a topic to which almost no attention has been paid in this country.

Pope Pius XII's masterly address of April 13, 1953 to the fifth Congress of Catholic Psychotherapy and Clinical Psychology serves as a source of guiding principles for Catholic psychiatrists and psychoanalysts. But the practice of psychotherapy raises more questions than can be answered in any single discourse, and there remained a number of more or less moot points and obscurities. Hopes had been expressed that these would some day be cleared up by the teaching authority of the Church. From the standpoint of this hope, the discourse of April 10, on psychotherapy and some related matters, takes on particular importance.

UNITY OF THE HUMAN PERSON

It will be noted that applied psychology hardly belongs to the field of psychotherapy proper. Yet the fact that the Pope chose to speak of some psychological tests as well as of psychotherapy is not due to any error or lack of clarity on his part. Rather it is an added assertion that the field of human mental functioning,

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though it seems fragmented, for theoretical or practical purposes, into many “specialties,” is still a unitary field, for the human personality is unitary and indivisible. This fact imposes equally serious, and more or less similar, moral obligations on all those who occupy themselves with any field of psychology. The emphasis on the importance of the human person is what makes this audience and this discourse a truly memorable event.

While the Pope, in this discourse, broke much new ground, he did not depart from the Church's tradition. In speaking of the rights of children and the extent to which public authorities must recognize these rights, he pointed out that the authority of the family and of the Church come first, and referred to Pope Pius XI's great encyclical on Christian education, *Divini Illius Magistri* (1929). He reminded his hearers that in an allocution of September 13, 1952 he had spoken on the moral limits of medical research and treatment, and that on September 3, 1954 he had pointed out that an order by the public authority does not necessarily make an act morally licit. He had stated then, he said, that public authorities must concede to certain physicians and psychologists rights that go beyond those which a physician usually possesses in relation to his patient.

PHYSICIANS AND PSYCHOLOGISTS

It is of paramount importance to note here that the Pope speaks of psychologists and physicians as if they are, or mostly are, the same persons. In the United States this is not the case, whereas in Italy the faculties of psychology and psychiatry (a purely medical discipline) are mostly headed by one and the same person. One should not, therefore, see in the Pope's way of speaking an implied authorization for nonmedical men to treat the mentally ill. Concerned as he is with the moral issues at stake, the Pope is not discussing the licensing of psychotherapists, for which conditions and rules vary from country to country.

This is of particular importance to bear in mind since the Pope, in discussing the importance of the moral aspects of psychological work, points out that he is familiar with the “Ethical Standards for Psychologists” which were published by the American Psychological Association. This is not, of course, an endorsement of the claims of nonmedical psychologists, nor a refutation of the professional standards of the American Medical Association as regards psychiatry and psychoanalysis. Without necessarily endorsing the APA code, the Pope

praised the effort to frame it. "Even if this code contains some questionable assertions, one must approve the idea that inspired it: the recourse to serious and competent persons [7,500 members of the APA were canvassed] in order to discover and formulate moral norms."

One important point should be clearly understood: the Pope does not want his words to be considered as a rejection of modern psychology. "No one would deny," says he, "that modern psychology, considered in its totality, deserves approval both from the moral and religious points of view. To learn more about human beings, to strive to cure the illnesses of the mentally ill," are laudable goals.

ENDS AND MEANS IN PSYCHOTHERAPY

The methods used are another question. He who would treat a mentally sick person must himself be a person not only of scientific competence but of inner moral stature. Moreover—and this is one of the salient parts of the Pope's discourse—the value of the human personality, and the fact that this personality may not be violated in its freedom or its integrity, must never be lost sight of. We are again reminded of the unity of the human personality:

The individual, in so far as he is a unity, an indivisible totality, presents a unique center of being and of action, an ego which possesses itself and disposes of itself. This ego is the same in all our psychic functions, and it remains the same despite the passage of time. The universality of the ego—in extension and time—is a principle that ought to be applied, particularly when we consider causal connections which tie a person to his spiritual activity.

It is the vision of a man free and choosing between good and evil that the Pope draws before us, of a man who, particularly when he is a psychotherapist, must never lose sight of the ethics of his profession and the eternal destiny of the human person who comes to him for advice and help.

With this vision in mind, the Pope proceeds to incorporate in his discourse certain theological and moral considerations, and also to answer some questions which the congress apparently had addressed to him with a request that he enlarge upon his previous statements.

The discourse is a very rich document. To summarize it would be no mean job; and, paradoxically, the summary would be longer than the address itself. In one place, for example, the Pope points out where the theologian and the psychiatrist come to a parting of their ways, and yet he does not quite see why it should be so. His conviction, expressed rather directly, is that the problem is not insoluble, the obstacles not insurmountable. He sees no reason why psychologists and theologians cannot ultimately reach an understanding. He points out how much work there is to be done in common by both theologian and psychologist in cases of people whose "only constant trait is their inconstancy."

Another area of moral concern is the use of psychological tests. It is one thing for a doctor to use a test for scientific or medical investigation, and quite another for the police to use it in the detection of crime. Narcocanalysis and the use of lie detectors to extract confessions from suspects are illicit.

PROBING THE MIND'S SECRETS

Around this point clusters a mass of juridical and moral problems to which only allusion—but definitive allusion—is made in the discourse. Psychological tests which, if the results were revealed, might lead to legal indictment, or perhaps even conviction, are illicit. No one has a right to violate or vitiate the freedom of a person to make a conscious choice. It might seem to some that in such cases the consent of the person tested or treated by psychotherapy would suffice to justify the means used. This is not so.

The Pope points out that there are limits to man's moral right to dispose of his own body; there are therefore limits to a person's rights as far as his inner, mental, life is concerned. The Pope reminds us of his allocution of April 13, 1953, and more specifically points out that there are secrets which the possessor may never reveal to another person—even if that person happens to be the psychotherapist who treats him. Secrets learned by the priest in the confessional may never be revealed under any circumstances to any person—"even to one single prudent person." This principle is apt to give rise to considerable objection, particularly on the part of psychoanalysts. But one can find ways and means of achieving proper therapeutic and scientific results without violating the moral principle.

The Pope also notes that many an aspect of one's inner life is actually inaccessible—an allusion to the apparent sense of omnipotence which some modern psychological techniques seem to suppose.

There is a wonderful paragraph dealing with "heroic altruism," i.e., with those who offer themselves as "guinea pigs." Many of these people, says the Pope, are worthy of admiration and imitation, but "one must be on guard not to confuse the motive or goal of the act with its object, and thus to ascribe to the latter a moral value which does not belong to it."

On the whole, this discourse, far from putting restrictions on psychotherapy and applied psychology, delineates with greater clarity than ever before the moral sphere in which the psychiatrist must work. Thus it explicitly makes an appeal to modern scientific psychology and theology to find a common path in the reassertion of the freedom and unity of the human person.



State of the Question

MODERN WORLD: END OR BEGINNING?

In our April 19 issue, Rev. W. Norris Clarke, S.J., of Fordham University Graduate School, reviewed Romano Guardini's recent book, *The End of the Modern World* (Sheed and Ward, 1957). Dr. Frederick D. Wilhelmsen, who edited the English edition of the book, here discusses Guardini's thesis with Father Clarke.

TO THE EDITOR: In inviting me to comment on Fr. W. Norris Clarke's critique of Romano Guardini's *The End of the Modern World*, AMERICA has inadvertently put me in a bad strategic spot. I had the honor of editing and introducing the English version of *The End of the Modern World*; but the book is not my own, and therefore I cannot presume to respond to Father Clarke in the name of Romano Guardini. Nonetheless, I am delighted to have the opportunity of exchanging views on the significance of the German theologian's somber meditation on the meaning and destiny of post-modern man.

The tone of Father Clarke's essay leads me to think that he imagines Guardini is asking us to despair of the world of mass man. But the contrary is the truth. Guardini rejects any rejection of mass civilization; his message is an exhortation to courage, to face without illusions an age of iron.

The End of the Modern World is the address of a general to his troops before going into action, and no good general underestimates the temper of his enemy. That enemy, in the mind of Guardini, is the unleashing of a total power that tends, day by day, to become anonymous in its tyranny. The mastery of the immense power of technological civilization and the bending of that power to the glory of God demand an asceticism whose severity is too much for flesh alone; but with the grace of God all things are possible. This, it seems to me, is the meaning of the eloquent exhortation with which Guardini closes his study. This is the meaning of Guardini's increasing interest in the metaphysics of mass communications and in the theology of power, shown in the many conferences he has given in recent years to scientists and technicians.

Guardini's is not the mind of a man who has deserted the City of Man; it is the heart of a priest and theologian who

would save the world by exorcizing it of illusion. Guardini is too old to have illusions. There live within him the inheritance of a Roman senatorial house, the temptation of Dostoevski and the failure of Rilke, the tragedy of Pascal and the mystery of the gospel. It is not without reason that many Europeans look upon him as the greatest living Catholic mind.

A man blessed with a fantastic culture—dense, rich, ontologically profound—Guardini, one of the last of the “universal men,” is well aware that the old humanism of which he is such a distinguished representative has no place in the world being born today. What comes after can be Christian if we have the courage to make it so; it can be more heroic and virtuous than what went before it; it can be the heaven from which God will raise up saints; but it cannot be *human* in the sense in which our whole history has understood the term.

It is precisely here, on the issue of the humanity of the new world, that Guardini's book reveals itself as the product of a mind thoroughly European in judgment and sensibility. The one serious objection I would level against Guardini's study is that it applies to Europe and not to the United States. The very existence of Father Clarke's essay is a striking confirmation of my opinion.

The American Temper

To put it as bluntly and empirically as possible, permit me to say that Americans by and large enjoy living in a world dominated by the mass-communications industry, organized around the great corporation, taking its style of life from the fashionable suburbs that have mushroomed into being within the past ten years. Europeans, on the contrary, loathe this new way of life as a threat to their very existence.

The mass world delineated by Guardini is already half-formed within the

United States, and Europeans sense this world as less human than their own: conformist with the quiet conformity predicted by Tocqueville a century ago; dedicated to a gospel of work completely odious to the Catholic continent; lacking diversity of regional expression and altogether without any *innate* genius for the art of living. The European sees in American mass civilization a monolithic and univocal structure that is perhaps morally superior, but is also ontologically inferior, to his own style of being. None of this is particularly new, but it emphasizes both the limitations of Guardini's position and the cardinal difficulty in Father Clarke's. A technologized Christian humanism might conceivably be preached to the New World, but it cannot be preached to a Europe that sees in it a denial of humanity itself.

The moral innocence of the United States protects it from the sense of the tragic that has called forth in our time the finest philosophical speculation and artistic expression of the European genius. The sense of the demonic and



of the anonymity of the machine, the sensation of being hemmed in and oppressed by powers functioning independently of the freedom of man, the knowledge of failure and the temptation to despair—these things are unknown to the *corporate* American mind. The American innocently uses the new world in order to build better barbecue pits, in order to expand his leisure so that he may spend it in “worth-while activities.” But all these manifestations of the good life open to those who “courageously face the future” are so many landmarks on the road to hell for men annealed in the old order of things.

There is no point in preaching here. We have reached an absolute opposition in insights concerning the meaning of the good life. Mass civilization can never be made to look human to a man who has known the bitterness and the beauty of the old order. He will cynically use the products of American technological genius, as do most Europeans, but he will refuse to build his style of

life around the economy producing them. He can be urged, as Guardini urges him, to face the new with courage; but he cannot be tricked into seeing in the new the possibility for a fuller existence: he has known the full life, and the conformist pleasures of tomorrow are to him but ashes, ashes lacking reality, the reality of suffering as well as of joy, of poverty as well as luxury.

St. Paul and the Age of Automation

While tending to see in Father Clarke's main thesis a new and fresh spirit, perhaps too innocent to be deeply affected by the predictions of a Guardini, I feel bound to state my opposition to two points he has developed at length in his AMERICA essay: the appeal to the Pauline teaching that man will inherit the earth, and the judgment that the new science will prompt a further flowering of the artistic genius of the human spirit.

Appealing to St. Paul's doctrine that we are "sons of God, then heirs also," Father Clarke argues from this doctrine to man's scientific mastery of the universe. I find this identification of modern science with the gospel insistence on spiritualization more than disconcerting. Historically, the theology of the transfiguration of the cosmos has always been emphasized in that Eastern Christianity which remains quite indifferent to the physical mastery of the universe. (I might refer the reader to the remarkable study by Don Jorge Tzebrikov, former chaplain general of the Russian Army of Liberation in 1941-45, *El Espíritu del Cristianismo Ruso*.) Psychologically, the old communion of peasant and earth was a more profound spiritualization of existence than is the ruthless indifference to nature so typical of what Gabriel Marcel calls "the technologized spirit."

This leads me to my last objection to Father Clarke's observations on Guardini's thesis. Referring to the latter's contention that the new universe of science, "with its mathematical infinities stretching dizzily away from us in all directions" will rob man of his place in the world, Father Clarke concludes by insisting that the old world of Greek and medieval man was not the world as it really is. Of course it was not; but it was a scientific world picture more fitted to the psychic structure of man than is the modern one.

Here I address a question to Father Clarke, certainly one of the most distinguished Thomistic metaphysicians of our time in the United States. Does Father Clarke imagine that the world of mathematical abstractions is the *real* world, that the concepts generated by this science and the imagery surrounding them have anything directly to do with a direct knowledge of things as they actually exist? It is difficult to conceive of a Thomist so aware of the meaning of mental constructs as is Father Clarke writing that "the modern concept is more in harmony with the limitless dimensions of the human mind itself as spirit." Here I must dissent. The cerebralized fictions generated by modern science exist for the sake of practical mastery and nothing else; they are but the lowest manifestations of spirit, have far less knowledge value than one judgment made about the weather by a sailor who has come to know the meaning of wind and tide by much living on the sea. This last is the work of the flesh and spirit; it is the work of a man. From it can come forth love, because love is the response to being. I fear the passing of these things, and this is why I write as I do.

FREDERICK D. WILHELMSSEN
Avila, Spain

. . .

TO THE EDITOR: It is always a pleasure to carry on a discussion with Dr. Wilhelmsen. One can be sure that whenever he writes something, he will let you know exactly where he stands, and with vigor and eloquence. In his statement above he lives up admirably to his record.

I could not have wished for a more frank and lucid expression of the kind of humanism, with all its strength and weaknesses, which I intended to criticize in my article. From this point of view I consider it a precious document, and I am sincerely grateful to Dr. Wilhelmsen, on my own behalf and that of the readers of AMERICA, for bringing the essential issues at stake so sharply into focus.

As regards Dr. Wilhelmsen's first objection, that the final note sounded by Guardini was not one of apathy or despair but rather "an exhortation to courage . . . the address of a general to his troops before going into action," I quite agree. I did not do full justice to this

aspect of his message. I agree also that "Guardini's is not the mind of a man who has deserted the City of Man; it is the heart of a priest and theologian who would save the world by exorcizing it of illusion." I would like to take this occasion, in fact, to pay the most sincere tribute to the great mind and heart of Guardini, from whom I and so many others have learned so much.

This said, the central issue remains—Dr. Wilhelmsen's uncompromisingly reiterated judgment on the inhumanity of the technological world that lies ahead. This world, as he puts it, "can be Christian if we have the courage to make it so . . . can be more heroic and virtuous than what went before it; but it cannot be *human* in the sense in which our whole history has understood the term." The more I meditate upon it the more this judgment seems to me a truly astonishing, and at bottom profoundly inhuman, position for a humanist, let alone a Christian humanist, to take.

An Evil Urge to Know and Do?

What it is really saying, it seems to me, is either one of two things. The first would be that the very inner drive itself within man toward the scientific understanding and practical mastery of the material universe is of such a nature that once it progresses to the point of truly active mastery it is bound to turn against man's own good and, if not destroy him, at least radically frustrate and dehumanize him. In other words, this drive is, at least after the fall of Adam, something radically demonic and unredeemable, though it may have taken the human race a long time to unmask the awful secret.

But how can this be squared with God's own primal command in the first chapter of Genesis to "increase and multiply, and fill the earth, and subdue it and rule over all the living creatures that move upon it"? If the first part of the command, the divine plan for human marriage, has not been rescinded by original sin, what right have we to say that the second part, man's role in the universe, has been revoked?

Furthermore, it is only too obvious that without this basic drive, at work in human history ever since the earliest man invented the first tool, the very humanism of the past, which Dr. Wilhelmsen so fervently wishes to preserve, would never have been possible. Is it

not both unrealistic and inhuman to attempt, once this intrinsically evolving process has been set in motion, to freeze it by artificial inhibition at some supposedly ideal point of perfect equilibrium far short of its full possible realization? I find it hard to believe that Dr. Wilhelmsen would really be willing to back this first extreme view—at least I devoutly hope not.

Is Man Really a Failure?

There remains the second alternative. In this case, Dr. Wilhelmsen would concede that the present and future evils accompanying technology, in particular its threat to destroy genuine personal depth in culture, are not necessary or essential consequences of the process itself, but only its by-products here and now at our present stage of human history. Since he nonetheless continues to predict the inevitable inhumanity of the next stage ahead, what he is equivalently saying is that man has finally come to the end of his creative ability to meet successfully, with the help of divine grace, the new challenge posed by his own growth. But this is nothing less than to deny that man is any longer really human. For it is just this power of creative adaptation to new conditions and new problems—a power rooted in the inexhaustible fecundity of the rational free spirit within him and transcending all limits of matter and mere biological instinct—that constitutes one of the supreme distinguishing marks between man and the animals beneath him.

It is quite legitimate, therefore, and I think quite accurate, to maintain that unless we meet the severe challenges of the world ahead by a new creative evocation of our inner resources of the spirit, we shall be crushed by our own achievements and be cast aside on the scrapheap of history. But it is quite another thing to make the judgment in advance either that we are no longer capable of making this effort or that we will not actually make it.

I cannot but feel that Dr. Wilhelmsen and those who think with him are doing just this. Only in this way can I explain his astonishing admission (near the end) that, even though the Greco-medieval scientific picture of the world was not in accordance with reality, it still was more suited to the psychic structure of man than the presumably

more accurate modern one. What sort of a metaphysical monster would this creature man be, if his personality could flourish only when nourished by an illusion—and an illusion of his own creation to boot?

I bow gratefully to Dr. Wilhelmsen's overkind tribute to me as a metaphysician especially sensitive to the difference between real being and mental constructs. But precisely as a metaphysician (and also as a humanist), I feel that his preference for the sailor over the scientist reveals a serious underestimation—still all too common among literary humanists, especially in Europe—of the true nature and dignity of the scientific enterprise as a genuinely intellectual achievement of a high order. True, the scientist relies heavily on purely mental constructions. But his brilliant and delicate orchestration of vast systems of observable fact and experiment yield him, not indeed literal and unmixing truth, but a genuine intellectual illumination of the real world of nature which is far more than a mere juggling of "cerebralized fictions" for the sake of practical mastery."

Loss and Gain

Dr. Wilhelmsen makes a strong case for the superiority of the old European humanism over the diluted mass culture of the New World. There is considerable truth in this, and the passing of this richly personal aristocratic humanism is a genuine loss. But unless this loss can be shown to be a necessary and permanent effect of the process of technology itself, and not merely of its temporary and accidental abuses, I do not see how it affords adequate ground for Dr. Wilhelmsen's radical indictment of the whole future development of this process as ineluctably doomed to inhumanity.

What I fear has happened to Dr. Wilhelmsen, and to the many who think with him, is that they have allowed the passing away of the good old things they knew and loved so well to absorb their vision so completely that they tacitly assume that the men of the future will have to get along, not only without these old values, but *also* without any compensating new ones to take their place.

Yet one of the gravest defects of the

old order, both from a Christian and a humanistic point of view, was that its humanism was by sheer physical necessity limited to a narrow range of upper-class elite. I wonder if in God's eyes the temporary dilution of culture in one part of the world is really in the long run too heavy a price to pay for giving two-thirds of the world's population (now barely subsisting on a subhuman level) a chance to rise to the decent minimum of human dignity that alone will enable them to unfold properly the stunted image of God within them?

Is it such a small thing that our "anonymous technology" will soon enable us for the first time in history to draw *all* the masses of the earth into the ascending spiral of personal culture? What we do with our opportunity is the secret of the future. But at least the first step is to open our eyes wide to see the immense harvest awaiting our newly forged tools.

As for Dr. Wilhelmsen's concern over my identification of the Pauline spiritualization of man with the scientific mastery of the universe, that would indeed have been a grave error had I meant it or said it. My point was rather that scientific achievement was one significant *consequence*—and surely not the main one—of man's vocation as adopted son of God, namely, to develop within him the full image of his Father as planner and author of nature. The complete indifference of Eastern Christianity to any historical preparation or predisposition for the transfiguration of the cosmos at the end of history I consider to be precisely one of its weaknesses and not a strength. As for the spiritualization of existence by the Russian (and other) peasants, I will not contest its authenticity as far as it went. But I would very much like to hear the peasant and his brothers tell us what kind of future they would freely choose for themselves if allowed to do so by their masters.

I hope in all this I have not been too hard on Dr. Wilhelmsen, whom I sincerely esteem in many ways. But I am sure he will not object to my feeling as strongly about the vision I see ahead of us as he does about the vision he sees behind us. Perhaps his own rich vision also lies ahead of us once more, in immensely broadened scope. So be it!

W. NORRIS CLARKE

New York, N. Y.

So You're Going to Europe?

Roy J. Howard

I WAS HERDED off the ship at Le Havre, along with the others, between barriers of white rollaway fences to a rail siding where stood a single train labeled "Boat Train." I found my compartment without difficulty. A loud admonition from a lady seated in the corner greeted me as I entered: "Watch it! That hatbox has two fifths of bourbon in it!"

Finally we were six in the compartment. The lady who had mysteriously arrived first along with her gear regaled us during the four-hour trip to Paris with a steady monolog of complaints about Europe. She began with the antique light bulb hanging dull and bare in the compartment and ended with the stupidity of the French for speaking French: "If they want to take my money, let them speak my language!" It was, we learned without asking, her third trip to Europe.

This was my introduction to certain mores of the American traveler on the Continent which the world press likes to caricature. And I must hasten to add that it was an entirely false impression. I never met, during my four years in Europe, any other specimen of this type. On the contrary, the Americans I observed wandering about were charming and well-scrubbed and sincere, and very much in pursuit of something which they respectfully expected Europe to supply. But what did they expect? And what really can Europe offer an American?

I do not want to answer that in detail. I can't; for everyone will have his own answer, if he has any at all. But I should like to present, for the consideration of one going to Europe, two cautions and a plea.

The first caution is this: don't expect answers to the questions which will sprout like weeds along your path. Why are the rooms and beds so preternaturally cold? Why is the food so expensive? Why does everyone dislike Americans? Why are the employes of the transport system so incredibly rude? Why is the weather so foul and the light so dim and the traffic so lethal? Why don't waiters put water on the table? How can anyone really believe that we used germ warfare in Korea? Why doesn't he either smoke the cigarette or throw it away? Why are the cathedrals so dirty and the attendants so venal? Why does it take an eternity to get the check? And why, for Pete's sake, won't fellow Ameri-

cans, neighbors by chance in train compartment or at café table, say hello?

Don't ask these questions; because none of them have any answers. And they don't have any answers because the Europeans have never asked them. Don't, in short, ask questions, except, as a final resort, of yourself. But then remember that your answers are merely your own.

A second caution is this: don't *answer* any questions the Europeans ask of you. Or better, since in politeness you must after all give some answers, don't be led into the delusion that you are fulfilling a useful function in guiding the questioner to truth. It is true that the European really wants to know, but it is obvious that you cannot inform him. Apart from a few paltry details, you have really no knowledge to convey. The European will agree with you only if you affirm what he knew or suspected already. If you tell him something different, be prepared to face an attitude of nonreceptivity, sometimes militant, sometimes quiescent, but always impregnable. The reason is that your answers are, of course, prejudiced, and hence useless.

AS OTHERS SEE US

Some confident affirmations you will hear over there will startle you. You may hear from a very intelligent Belgian university graduate that Lucky Strike cigarette tobacco is at one stage of its manufacture brushed with melted butter and put out in the sun to dry. Smile and express polite interest. Do likewise when a German tells you that the taxi drivers of Frankfurt carry large hounds with them in the front seat as surety that the GI's will pay their fare. (It was a citizen of Frankfurt who told me this as we stood idly on the corner and watched as, one after the other, the dogless taxis passed.)

Deny modestly the assumption so general among Europeans, "You came by plane?"—unless, of course, you did. Nod sagely in agreement with your bibulous foreign companion who would like to inform you that Coca-Cola contains insidious amounts of a habit-forming drug (cocaine—coca, get it?), and that he for one is not in favor of sitting passively by while economic imperialism saps the moral fiber of *his* nation. And try through it all not to think too often of a sign you saw painted in big block letters on the cement railway embankments outside Paris: "U. S. Go Home."

This sounds, so far, like propaganda for a "See-America-First" campaign; and I do think, in fact, that more people should take that advice. But it is not merely

FR. HOWARD, S.J., who teaches philosophy at Spring Hill College, Mobile, Ala., spent four years as a student in Belgium.

to be somber and cynical that I have put down these thoughts on visiting Europe. If I mention these false expectations and this uninformed dogmatizing, it is only to warn you that these are blind alleys that tempt you to turn into them, if only because no other way seems to present itself.

There is another way, one which will unfold bit by bit the treasures that a trip to Europe can truly offer. I think it no exaggeration to say that this treasure is an enriching of your own mind, a broadening of your own vision of men and things. If you lack the capacity for such mental growth, Europe cannot give it to you. Europe can at most help you to discover it.

LOOK AT WHAT IS THERE

But discover it on what conditions? One condition, I believe, is reverence. There does not seem to be any other word for it. Instead of asking questions which to a European will appear meaningless, or offering answers which to a European are naive, let us cultivate a fine sense of respect and a certain sense of wonder.

We must honor the "otherness" of the European, even if its surface manifestations annoy us. We must come to Europe as learners, pupils, childlike spirits. Perhaps Europe has nothing to teach us. That may very well be true. But it is certain that she cannot teach us anything if we do not come with a heart open to accept

whatever she offers us. We come, not as critics or crusaders, but as people who want to walk along the Seine at night, to see in the inky water the reflection of a building where Marie Antoinette was prisoner, to listen for Paris saying: "It is I, my friend, whom you see here."

To those who are meditating a preparation—linguistic, sartorial, medical, historico-cultural, and so forth—for European travel, I would suggest another aspect: a preparation which is moral, which is the cultivation of a virtue. And the name of the virtue is humility.

In going to Europe we submit ourselves to an unfamiliar and sometimes rude experience. If we do not rebel or begin to seek ourselves in what we gaze upon, if we try to see Europe as a strange painting and not as a mirror, then perhaps we may sense through the discomfort and coldness and loneliness the presence which John Henry Newman found in foreign places and which he loved under the title, Spirit of Place. This spirit is a sensitive thing, frightened by sudden movement and loud talk. But sit down some Saturday morning on a chair in the Luxembourg gardens and watch with a sense of wonder what goes on around you. The spirit will begin to show itself—you will not even know it. But soon you will come to think it a most logical thing, after all, to have paid to the old lady shuffling around the paths a few francs for the privilege of sitting in a chair.



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BOOKS

Peter's Bark in Recent Storms

THE CATHOLIC CHURCH IN THE MODERN WORLD: A Survey from the French Revolution to the Present

By E. E. Y. Hales. Hanover House. 289p. \$4.50

One way to test a book is to measure it against its objective. Certainly this volume is most ambitious. It aims to compress into a text of less than 300 pages "the story of the survival and growth of the Catholic Church amid apparent disaster." It opens with a sketch of the condition of the Church in the 18th century, when the prestige and spiritual influence of the Papacy were very near their nadir. In a brief chapter the author destroys the illusion, so dearly held by conservative Catholics in the 19th century, that the Church would gain if it could re-create the situation of the Old Regime.

Mr. Hales then describes the impact of the French Revolution on the Church in Europe, correctly attributing the fatal identification of the Church with counterrevolution in large part to the dangers created by foreign and domestic war. The tragic failure of the Directory to close the breach left the task of making peace with the Church to Napoleon. He realized that the majority of Frenchmen remained faithful to the ancient Church and that it would be far wiser to control religion than to persecute it. By his Concordat, Napoleon helped to remind the world that the Church was not dependent on the political forms of the Old Regime, but could make terms with the new order.

The author then describes the adjustment of the Church to the restored conservative monarchies on the Continent, though he notes the alliance of Catholics with the cause of revolution in Ireland and Belgium and the tragic mishandling of the Polish revolt by Gregory XVI. He is fair in dealing with the crucial issue of Lamennais. At this point he turns aside from Europe to the progress of the Church across the Atlantic, regretting that the lessons learned there were not given more attention in the Old World.

Mr. Hales, who made his reputation with his biography *Pio Nono*, is rather favorably inclined to Pius IX, though not blind to his limitations. The *Syllabus* was a "move whose wisdom may well be doubted." There follows a rather full

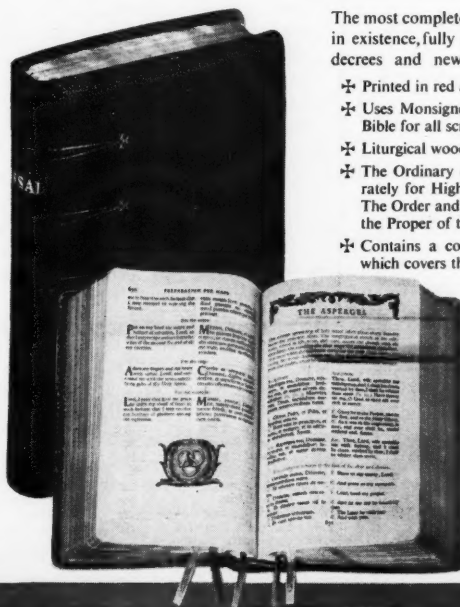
and balanced version of the Vatican Council. At this juncture he states his general position: "By comparison with the Church of 1780, the Church of 1880 was a very vital institution. . . . The vitality of 19th-century Catholicism, though undeniable, and amounting to a rejuvenation, operated within a more restricted section of the population . . . and its impact upon the urban masses was only slight." From Leo XIII on, his account deals in large part with the efforts to overcome these handicaps, with new complications arising from war and totalitarianism.

To encompass a story of these dimensions in so short a book is itself an achievement. To do so with balance and good judgment makes the volume a genuine contribution to a popular understanding of the recent history of the Church. The author generally gives a favorable interpretation of his data. But he faces all the thorny issues resolutely. He is inclined against all establishment as working to the detriment of the Church; he questions the value of a

Catholic political party—in the case of the Center in Germany after 1890—when the religious issue is quiescent; he indicates acute anxiety for the Church in Latin America, where he sees the root of the problem in the close identification of Church and State in earlier centuries.

It would be impossible to write a book of this sort without exposing oneself to criticism. Part of the difficulty stems from the impossibility of reading all the important material in so vast a field. Compression itself accounts for a certain imprecision, as in the summary of the Revolution. Certain suggestions are in order: Tallien was not a Director, though he was a member of the Committee of Public Safety after Thermidor (p. 50); it is questionable if Napoleon had decided in 1796 and 1797 to "supersede the Directory by placing himself in power" (p. 52); it seems too strong to say "Louis Blanc, Lendru-Rollin and their Socialist friends were too profoundly anti-Christian," when many of the latter were carrying placards of Christ in Parisian parades in 1848 (p. 112); Montalembert did not "regard the elimination of the Second Republic by Napoleon III as a crime" (p. 127) but welcomed the *coup d'état*, though he quickly regretted his approval. Further, if Bishop Dupanloup was

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KEY TO ABBREVIATIONS:

LAS	Liberal Arts and Sciences	Mu	Music
AE	Adult Education	N	Nursing
C	Commerce	P	Pharmacy
D	Dentistry	S	Social Work
Ed	Education	Sc	Science
E	Engineering	Sy	Seismology
FS	Foreign Service	Sp	Speech
G	Graduate School		Officers Training Corps
IR	Industrial Relations	AROTC	Army
J	Journalism	NROTC	Navy
L	Law	AFOTC	Air Force
M	Medicine		

closer to Napoleon III than to the Pope (p. 137), he must have been far indeed from the latter, as he had rejected Louis Napoleon from the moment of the *coup d'état*; Windthorst could not have improved his position by introducing universal suffrage in 1873, as it had existed since 1867 (p. 217); statements on the success of anticlericalism in the Italian Kingdom might be corrected in the light of William Halperin's *Italy and the Vatican at War*. Finally, it is unfortunate to refer to the Dreyfus Affair as a plot (p. 233); it is strange to find the Socialists omitted from the list of strong parties in Italy in 1922, when they were the largest (p. 263); it would seem that Hitler waged a *Kulturkampf* as early as 1936, instead of after the outbreak of the war (p. 273).

This is not an excessive list of demurrers in a volume that traverses so difficult a terrain. Nor do they substantially mar its value. The author succeeds in his purpose of giving a readable account of the major problems faced by Catholics since the Age of the Enlightenment. It is by far the best book in the field, and we can hope that it receives the widest extension by its choice by the Catholic Book Club. J. N. MOODY

Can We Limit War?

CHOICE FOR SURVIVAL

By Louis J. Haile. Harper. 147p. \$2.75

Writers on the implications of nuclear weapons customarily use the "shock treatment" approach. The temptations to do so are powerful, yet a one-sided presentation of the problems facing us can do real harm in our search for an answer. This book is an exception: it is a restrained analysis which gives as much importance to the encouraging factors as to the alarming ones.

The author's argument is that a future atomic war need not be an all-out war. That being the case, we should strive to work to limit war. "What we have to work with, first of all," says Professor Halle, "is the natural disposition of all states to limit violence." This short study is a closely argued statement by a former member of the Policy Planning Staff of the State Department. Since 1956 he has been visiting professor at the Institute of International Studies in Geneva. He here attacks the problem as he presumably would if he were still in the State Department. After all, nuclear weapons are not so utterly different; they have not so canceled out the fundamental rules of war and politics that we cannot learn from history.

The writer examines whether it is possible to "erect a barrier against the gravitation of international politics towards the extreme of an all-out nuclear war." He thinks this is possible. But his hopes do not lie in the direction of formal agreements or legal prohibitions. They lie in the change of our thinking about war itself. He does not agree that war is unlimited by nature. It has become absolute only in recent years and because we have wished to make it so. As late as Wilson's time it was still possible to talk of "peace without victory." By the same token, he rejects the idea that "in war, there is no substitute for victory." If past ages, at the height of dynastic ambitions, could set limits to their objectives, the present age has even more reason for setting up barriers against unlimited warfare.

The difficulties arise from both sides. The democracies have shown a bent for all-out war. In the recent past, having gone belatedly to war, they prosecuted it with an emotional animus that made the exercise of restraints virtually impossible. On the Communist side there is the doctrine of world domination by force and the thesis of war's "inevitability." Hence the dilemma: the power of nuclear weapons to liquidate the human race as against the threat to our human values. Somewhere, the author is convinced, there is a middle road.

Prof. Halle believes he has found the solution in a system of "graduated deterrence." We should be able to stop Soviet nibbling by our threat of military action which we really intend to carry out and which will be less than "massive retaliation." Even if a war under these circumstances breaks out, there should be a tacit will on both sides not to allow it to expand into an all-out war.

Can we, or the Soviets, or both parties together, keep a small war from becoming a 20-megaton one? The author can answer that a tacit understanding between the two world centers of power not to allow such a limited war to get out of control is no more fragile than legal prohibitions and even supervised armaments inspection. Both can fail us at the tragic moment. For the human race it is more important what the rivals *will* do than what they *can* do. We can talk ourselves into an unlimited war; but we can also talk ourselves into a kind of war of the future which is limited not only in its operations but also in its objectives.

Though the author touches only lightly on the peacemaking work of the Church in the Middle Ages, his thoughts on the principle of limited warfare inevitably recall the basic principle of

Catholic ethics of war and peace. Not pacifist, but hating war, the Church has long striven at least to circumscribe war's conduct and goals.

This study runs harmoniously in that same direction. He will be a great benefactor to humanity who sells our political leaders, our strategists and public opinion on the once-honored but now overlooked idea that war is not unlimited by nature, least of all in the atomic age.

ROBERT A. GRAHAM

Pepper and Salt

A WEEKEND IN THE MIDDLE OF THE WEEK

By Oliver St. John Gogarty. Doubleday. 285p. \$4.50

As if Gogarty's title were not provocative enough, the subtitle is a come-on both intriguing and accurate: "and Other Essays on the Bias." These essays are nothing if not personal—and the reactions to them are likely to be equally personal and unpredictable. Gogarty can be witty, charming, irritating beyond description, observing, snobbish, honest—but he cannot be dull.

The range of material here covered is amazing. The title piece describes a weekend in one of those arks of houses down in Gloucester—and the whole thing is so mad that it is probably true.

There were fifty-one rooms in the house; the guests were warned against getting lost; each room had its secret entrance; the hostess went swimming in the freezing water, eliciting from Gogarty the cryptic comment: "No wonder the *Hesperus* was wrecked." He also sums up his midweek weekend by noting that no one would believe it anyway.

Among the items falling under Gogarty's sharp comments are interpreters of Joyce who never knew the man; George Bernard Shaw, "that colossal brat who, in spite of his great age, never grew up"; Eamon de Valera; Ouspensky, "that very serious, domineering and brusque humbug"; George Moore and, of course, the England whose cold calousness cannot be excelled and whose agents have an appalling capacity for misgoverning.

Gogarty is just as lavish and expressive in his approval, reserving his best and longest appreciations for Robert Flaherty and William Spickers, a doctor friend. His tribute to Dr. Spickers is touching in the warmth and genuineness of its affection and admiration. Most poignant is the unbelieving Gogarty's attempt to comfort his friend whose

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death was imminent: ". . . but I could not help wondering how much comfort my philosophy would bring me when it came to my turn." Oliver St. John Gogarty's turn came in the fall of 1957.

MARY STACK MCNIFF

JOURNEY TO JAVA

By Harold Nicolson. Doubleday. 335p. \$5

For his 70th birthday, friends presented Sir Harold Nicolson with "an enormous cheque," which he immediately squandered on a delightful sea voyage to Java with his wife, Hon. V. Sackville-West. The presentation should be made an annual event, so long as Sir Harold produces diverting journals of reflection as the result.

Because of the Suez crisis, the Willem Ruys sailed round Africa, stopping at Capetown, Colombo, Medan and Singapore en route to Jakarta. The four-week journey left ample time for an immense quantity of startlingly diverse reading and for entertaining observations about fellow passengers. Sir Harold's library—through which he wandered in search for the causes of "causeless melancholy"—ranged from Galen to Colin Wilson. The library and the quest are astonishing, and no one else surely could find such unalloyed intellectual fun in so grim a project.

Sir Harold lacks—or has lost—the empathy that characterizes the great traveler; he does not see the strange worlds about him. *Journey to Java* is no new Marco Polo's *Travels* or Mark Twain's *Following the Equator* or even Aldous Huxley's *Jesting Pilate* (though its author shares with Huxley the assurance to be derived from Belloc's couplet:

Whatever happens, we have got
The Maxim gun, and they have not).

In fairness it must be said that the days were spent almost entirely at sea. And what *Voyage to Java* may lack of John Gunther's energetic travelese it more than makes up for in spry intelligence, ready discourse and gracious humor. Sir Harold and his book would be delightful travel companions.

FRANCIS J. CORLEY

YOU AND YOUR LEADERS

By Elmo Roper. Morrow. 288p. \$3.95

This is an interesting and unusual book. It is the story of 20 years of American history told through an examination of the part played by the outstanding men of the period—Roosevelt, Willkie, Dewey, Truman, MacArthur, Marshall, Taft, Stevenson and Eisenhower. The book is

unusual in its second phase of coverage, which is a history of public opinion of the period. This is done by reproducing the results of opinion polls taken by Elmo Roper, with a very occasional Gallup poll result added. The changes in public temper and, in the light of later events, how far that opinion was from being right on certain issues, and how in other instances the later events proved public opinion sound, make very interesting reading.

The questions and poll results that are reproduced deal with public attitudes toward Presidents and candidates for that office, public attitudes on policies, and reports on the reasons for the public's attitudes on both men and policies.

One experiences mixed reactions in the reading. For one who lived through these 20 years, there is something of "living again" in these pages. One remembers his own feelings and impressions at the times, and compares them with the Roper presentation and the public-opinion polls. It is a fascinating examination of the validity of personal judgments made 10, 15 or 20 years ago.

In terms of quantity, the treatment given to these men puts Roosevelt at the top (49 pages), with Eisenhower close behind, followed by Truman, Dewey and Stevenson (tied), Willkie, Marshall, Taft and MacArthur (15 pages) in that order.

PAUL C. BARTHOLOMEW

THE ROOTS OF HEAVEN

By Romain Gary. Translated from the French by Jonathan Griffin. Simon & Schuster. 372p. \$4.50

At a time when the whole African continent has assumed an alarming importance in world affairs, this novel, which was awarded the Prix Goncourt and has sold more than 300,000 copies in the original, could not have appeared more propitiously.

The author makes its central theme the work of an idealist who, wishing to save the dwindling elephant population, travels all over Africa with a battered briefcase containing petitions and propaganda on behalf of the elephants, 30,000 of which are slain annually to satisfy sportsmen as well as the natives who need protein in their diet. Mr. Gary has evidently used his chief figure, Morel, to elaborate an allegorical novel not only about colonialism, communism, nationalism and other contemporary ills of humanity, but also as a means of probing the essential nature of mankind.

The story of Morel's struggle on be-

half of elephants is intimately linked with some singularly curious characters—characters which Africa alone seems capable of attracting and holding. All of them lend color to this exciting novel of adventure and intrigue, for Morel is not interested only in the pachyderms, but in each individual as he reveals the motives locked in his heart.

An air of complete authenticity, keen insight into the essential loneliness of individual characters, competent logic in the face of fantastic events and singleness of purpose combine to signalize

Our Reviewers

REV. J. N. MOODY is editor of *Church and Society: Catholic Political and Social Thought and Movements* (Arts. 1953).

REV. FRANCIS J. CORLEY, S.J., recently returned from a trip in the Far East, is associated with the Institute of Social Order, St. Louis, Mo.

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this book. Romain Gary does not pull his punches. There is very little that is romantic or idealistic in the Africa he depicts, nor does he paint an optimistic picture of man, whether he be white or of any other hue, civilized or thousands of years behind us in culture. His Africa seems doomed, whether its destiny be controlled by the white man or by its own seething native masses. And so does all humanity.

Yet, in isolated instances, we are permitted to see some of the triumphs of the human spirit. The reader will find here much to touch off the "shock of recognition" and to move him to meditation.

PIERRE COURTINES

FILMS

VERTIGO (Paramount) is another of Alfred Hitchcock's characteristically tricky exercises in suspense, and is quite interesting until it gets tangled up in its overelaborate plot machinery.

Ostensibly it is about a former police detective (James Stewart) with a bad case of acrophobia, and a guilt complex arising out of it. He is hired to tail a wealthy young matron (Kim Novak) whose mental aberrations are of a more acute nature. She acts, at times, as though she is inhabited by the spirit of

her dead great-grandmother, and she has suicidal tendencies to boot.

In the grip of a suicide urge, the heroine jumps into San Francisco Bay, the hero fishes her out, and abruptly their relationship of shadower and shadowed turns into the more conventional romantic one. Halfway through the picture, however, before anything much comes of the fact that the detective is falling in love with a married woman, she kills herself in a leap from a church steeple, up which, because of his acute fear of heights, the man cannot follow her.

As the story continues its tortuous unwinding, some of the foregoing events turn out to have involved devious and hypersubtle deception. To say more might violate the rule against revealing the outcome of thrillers. This unwritten law should apparently be observed, even when, as in this case, the story has a pretentious implausibility about it that does not naturally inspire sentiments of tight-lipped loyalty in the spectator.

Though the picture ultimately is a disappointment, much of it is a pleasure to watch. Whether Hitchcock is selecting just the right camera angle or transition to preserve a mood, or putting San Francisco and its environs to picturesque and flavorsome background use in VistaVision and Technicolor, or eliciting a good performance from the usually wooden Kim Novak, his hand has not lost its skill. It is hard, however, to forgive him for casting Barbara Bel Geddes in an insignificant role and dropping her in midstream without an explanation. [L of D: A-II]

NO TIME FOR SERGEANTS (Warner) is a quite faithful adaptation of the very successful Broadway comedy of the same name. For screen purposes Andy Griffith repeats the role of Will Stockdale, the unshakably genial and innocent hillbilly draftee who has the muscles to enforce his sunny outlook on life. Myron McCormick reappears as the harassed first sergeant who learns too late that a recruit who thinks it is an honor to be named Permanent Latrine Orderly is not necessarily an un-mixed blessing. The third important role in this broad spoof of the armed forces—the timid, nearsighted mouse of a draftee who wants to transfer from the Air Force into the infantry—is played competently enough by Nick Adams.

Perhaps producer director Mervyn LeRoy was reluctant to tamper with a proven hit and consequently did not give real cinematic form to the material. Or perhaps he merely allowed the movie to run too long. Whatever the reason, it is considerably less funny than the

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play. Even so, it still boasts a goodly measure of laughs and of imaginative comedy writing. [L of D: A-I]

FRAULEIN (20th Century-Fox) has what is undoubtedly a valid theme—the plight of a decent young German girl in postwar Berlin. Unfortunately, however, the film conveys this theme in terms of undignified, cliff-hanging melodrama in which the heroine (Dana Wynter) is on the point of starving or being raped every reel or so.

If her perils are exaggerated, so too is her good fortune. She is persistently wooed by an altogether honorable and eligible American officer (Mel Ferrer). Furthermore, her future as an American war bride is assured when a chivalrous Negro MP (James Edwards) simply erases "Occupation: Prostitute" from her working papers. The way in which this erroneous designation got there is just another of the film's many improbabilities. [L of D: A-III]

MOIRA WALSH

THE WORD

Brethren, do not be surprised that the world should hate you. We, remember, have changed over from death to life, in loving the brethren as we do; whereas, if a man is without love, he holds fast by death (1 John 3: 13-14); Epistle for the Second Sunday after Pentecost).

Every time we read an Epistle such as this of today's Mass, we assume at once, and understandably, that St. John the Evangelist is repeating himself. He is; but perhaps not exactly as we assume. What John is here rehearsing is not only and not chiefly his standard *Little children, love one another*, his habitual exhortation to fraternal charity. What is first in John's thought throughout his Gospel; that strict separation, that hopeless opposition and relentless conflict which exists and always will exist between life and death, between light and darkness, between Christ and what John calls (as Christ did) *the world*.

There is no getting round the staring fact that St. John—like St. Paul and St. Peter and all the recorded apostolic preachers of the *good news*—was an *either-or* man. The apostles keep insisting that the Christian simply cannot have things both ways, simply cannot expect to embrace and enjoy both ends of a flat contradiction.

Such apostolic doctrine, however unpalatable to calculating natures, is not

without precedent; it did not originate with John or Paul or Peter. A man cannot be the slave of two masters at once; either he will hate the one and love the other, or he will devote himself to the one and despise the other. You must serve God or money; you cannot serve both. Thus Christ our Lord in the Sermon on the Mount.

How timeless are the Gospels and Epistles, how dateless are the words of our divine Lord, how topical and typical and true is this stabbing doctrine of *either-or!* And let there be no minimizing of the very real and difficult challenge that arises for the follower of Christ in every age, the poignant problem of the normal, earnest Christian Catholic man who, like everybody else, would honestly like to be like everybody else, and who cannot honestly be like everybody else.

Three men line up at a bar: a hard-shelled Baptist, a thirsty Catholic and an even thirstier agnostic tippler. (The thing is unlikely, granted; but let it stand as a useful and wistful hypothesis.) Three men would like to go fishing in the dark hours of Sunday morning: a genial Jew, a good Catholic and a piscatorial Presbyterian who suffers from a long-winded minister. Three men have growing families, very rapidly growing families: a sincere but vague Protestant, a faithful Catholic and an unblushing secularist or pagan with unblushing male instincts and appetites.

In all these tempted trios we are not now asking who is right and who is wrong in his beliefs and habitual outlook and general behavior. We are not inquiring who are the good guys and who are the varmints. We are merely observing what is there, in each case, to observe: that the Catholic man is indeed in the middle, for the Catholic fellow is, of necessity, the *either-or* fellow. He cannot catch his Sunday morning fish and receive his Sunday morning Eucharist; and the immediate point is oddly sharpened (as it happens) by the odd fact that the fish is a symbol of the Eucharist. It is a symbol; but it is not It. Sometimes the follower of Christ cannot even have the symbol and the thing symbolized.

We, remember, have changed over from death to life, admonishes St. John. The change would seem to be a welcome one, involving no special problem or quandary or vexation. Not so. Strangely enough, every one of us followers of the Lord Christ continues perversely, as an inheritor of original sin, to be—like Keats listening to the nightingale—*half in love with easeful death*.

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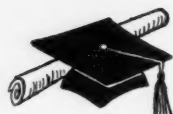
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